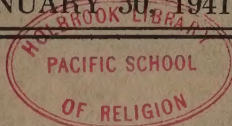


The American Friend

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Brick and Mortar Not Enough

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JUDGE SENTENCES C.O. WHOM HE ADMIRES

In Passing Sentence Upon Arle Brooks Judge Welsh Feels Like Pontius Pilate

With the statement that he "felt like Pontius Pilate," Federal Judge George A. Welsh on January 10 sentenced Arle Brooks of Pendle Hill, a minister, to serve a year and a day in the penitentiary for failing to register under the Selective Service Act. The sentence was rendered in the Federal Court at Philadelphia.

"I have to obey the law," Judge Welsh said, as reported in the *Evening Bulletin*. "I would obey the law if it meant my life. I must sentence you as a judge, but as a man with sons I admire your strength of character, although I don't share your views."

In a statement he read to the Court before being sentenced, Brooks declared his conscience would not permit him to register, and that he felt it his moral duty to "do all within my power" to protest against conscription "which will eventually weaken and destroy democracy."

He denounced preparation for war as "easier than going through the painful process of reconstructing our social and economic system and improving our own lives."

"Individuals have the right to give their lives for a cause," he said. "They have no right to take the life of another."

Judge Welsh told Brooks he believed "countless millions feel as you feel, and are in accord with the ideals you have expressed. You must have wrestled with the problem in solitude," he said, "but America is not normal today and you must be charitable with us. You can't argue with a man on a matter of conscience. This is a matter of your conscience and you must obey it, even if it means physical pain and death. We are in complete harmony with your objectives."

"Consider that I am your father, and I am talking to you as if you were my son. It may seem hard for a boy to feel that the ideals he stands for are stricken down and that he will have to wear stripes in a prison cell, but the law of the land must be obeyed. The sentence I give you is imposed upon me as a judge, ordered to uphold the law."

In addressing the Court, Walter C. Longstreth, attorney for Arle Brooks, said that the latter "has never injured any man. His sole crime is that he refuses to be enrolled among those who may be called upon to kill their fellow men."

"In the Capitol at Harrisburg," he said, "hangs a painting by Violet Oakley in honor of a man who openly disobeyed the British Conventicle Acts (which made unlawful any religious service other than that of the Church of England). Today we are honoring William Penn for openly breaking a law that his conscience told him was wrong. . . Men are won to higher ideals only by seeing idealists willing to suffer for their ideal. Today we regard as barbaric the age that imprisoned men for worshipping God according to the dictates of their conscience. And we revere the province of Pennsylvania for being tolerant of all religions. Future generations will gage the degree of civilization attained by us according to the tolerance that we show to those who disagree with us."

Last year Arle Brooks was co-editor with Robert J. Leach, also of Pendle Hill, of the pamphlet, "Help Wanted," which reviewed the experiences of Quaker conscientious objectors to war. A young minister of the Disciples of Christ, he has been actively associated with Friends in his activities for peace.

A. F. S. C. WORKERS COMING AND GOING

Douglas V. Steere, who has been visiting Quaker groups and activities in Europe during the last six months arrived in New York on Monday, January 27. He returns to his post at Haverford College, after an extended visit to Germany, Switzerland, Sweden and Finland.

* * * * *

Two Mennonite workers returned last week from long periods of service in relief work in France. Edna Ramseyer was director of a Quaker children's colony outside Marseilles. Ernest Bennett, whose home is in Maryland, served first in Valencia, Spain, and later with the Mennonite group in France. He helped to set up the Lyons office of the Mennonite relief work.

* * * * *

Rosanna Thorndike of Boston left January 18 from New York aboard the American Export liner *Excalibur* to join the relief staff at Marseilles. She is well known for her work among the blind, both in this country and during the last war in Europe, where she conducted a school for French and American blind veterans. For the last seventeen years Rosanna Thorndike has been secretary to the late Hans Zinsser, Harvard bacteriologist and author of "As I Remember Him."

Behind every fight is a faith and the greater a man's faith the better he will fight.

FRIENDS ON IMPORTANT DEPUTATION ABROAD

A.F.S.C. Representatives Embark For England and Continent On Twofold Mission

On January 11, four well-known American Friends, representatives of the American Friends Service Committee, sailed from New York for England and the Continent, via Lisbon. They embarked on a twofold mission, to study relief operations initiated by English Quakers in bombed-out areas of London, Coventry, Birmingham and Southampton, and to see if the Quaker child feeding program in unoccupied France can be extended into the occupied countries, especially Norway and Holland.

The personnel of the deputation is as follows: D. Robert Yarnall, formerly Presiding Clerk of Philadelphia Yearly Meeting, Arch Street, President of a Philadelphia manufacturing concern, and Vice-Chairman of the Service Committee; Henry J. Cadbury, Hollis Professor of Religion at Harvard University, lecturer and author; James G. Vail, for many years Director of the Philadelphia Quartz Company, Director of the A.F.S.C. Foreign Service; Harold Evans, a Philadelphia attorney who has had a serviceable career in the civic life of his city. James Vail and Harold Evans were fraternal delegates to the Five Years Meeting in session last October. All four Friends have long been associated with the work of the Service Committee here at home, or abroad, or both.

In announcing these departures, Clarence E. Pickett, Executive Secretary of the Committee, described English Quaker relief efforts as "furnishing the human touch in family relationships that official schemes were ill-adapted to serve." The English Quakers have created an organization, "The Friends War Victims' Relief Committee," which now employs two hundred and fifty young men and women who give first aid and food in air raid shelters to twenty-five thousand people in East London. They have taken the lead in re-establishing order in social life lived underground. Rural Quaker meetinghouses and barns in the country have been converted into receiving centers for family groups evacuated from the cities. Quaker wardens have been helping the city dwellers to settle down with such success that the government has decided to adopt a national resettlement scheme modeled on Quaker experience.

Clarence Pickett stated that an important Quaker service in England is to send squads of young people into regions

(Continued on page 52)

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Beneath Brick and Mortar

An Address Given by the Editor at the Annual Meeting of the Fellowship Council
at Washington, D. C., January 25, 1941.

TO ITS very foundations, says a correspondent from London in a recent issue of the *New York Times*, has society in Great Britain been jarred by German bombs. "The bombing of thousands of slum buildings, the introduction of new men and methods and techniques in government industry, the evacuation of hundreds of thousands of people from urban to rural communities, have all led to a more constructive questioning about the foundation of modern society. The people see that when the war is over they are going to have to start all over again and rebuild not only houses, factories and roads that have been smashed, but establish an economic, financial and social system that won't break down again."

"That won't break down again!"—this is a large order. What is to be the nature of this new "economic, financial and social system"? What materials are to be poured into its foundations that will make it impregnable? Or are materials enough? Perhaps spirit is more important than substance.

AN ENGINEER WHO HAS THE ANSWER

About the time that we read the above in the *Times*, we received a communication from a Quaker-born engineer who claimed a discovery, an invention or process, which, if applied, would not only guarantee security against bombs and dictators, but would rebuild the structure of civilization and usher in an era of universal peace. Somewhat more specifically, among other things, it would increase industrial efficiency, save billions of dollars in highway accidents, lower infant mortality, improve living standards, produce superior housing, make conflagrations impossible, reduce crime, make traffic safe for pedestrians, decrease unemployment and place every laborer within easy walking distance of his work. All this and more he would confidently undertake to accomplish by his development of the "sound use of plain bricks and mortar"! And why does he appeal to Friends to give him a hearing on his revolutionary discovery? Because he has applied the doctrine of the Inner Light to his scientific process!

YET SOMETHING OF THE SEER

Just another crank with a magic formula for solving the world's problems. But crank or visionary, we submit that there is something of the seer about this man. He maintains that he has combined the scientific training of an engineer with an experimental understanding of the Inner Light. Laugh at his vagaries as we will, he has touched man's condition to the quick. It is just because men *have* built upon bricks and mortar—upon the material achievements made possible by science—with too

little regard to the divinely-breathed spirit of persons, that the foundations of what we have been pleased to call civilization are crumbling.

WOUNDS THAT ARE LONG IN HEALING

Factories and houses and countryside may be demolished and laid waste, either by nature's visitation or by men's destructiveness, yet recovery is surprisingly prompt. On gazing upon the spectral ruins of San Francisco soon after the earthquake and fire of 1906, we declared that twenty-five years would be required for its restoration. When we left the bay district three years later, the city had been rebuilt and evidences of the disaster were scarcely discernible. Similarly, we viewed the devastated and shell-torn areas of northern France following the first world war; yet within a few short years blasted villages arose Phoenix-like from their ruins. It is not so with social institutions and the intangibles of the human spirit—and the systems behind them. Such wounds, if not mortal, require decade upon decade for recovery. French villages sprang up again and French fields smiled with plenty—but France did not recover at the heart.

"We must not deceive ourselves," says Hermann Raushning. "A world has collapsed in ruins, and there is no road back to it. Its outward appearances bore no relation to the forces which were active behind its well-weathered facade. Was it, therefore, a world of fantasy? Today we must face the only possible answer—that it was a world ruled by the principles of make-believe, but that only those principles have collapsed. The world itself remains, and new forces of enormous power have been released which will eventually achieve a form and order of their own."

NEW ECONOMIC AND SOCIAL SYSTEM NOT ENOUGH

There is something of the Delphic Oracle here, leaving us to our own interpretation as to what "the wave of the future" will be and where it may carry us. No diviner of mysteries can resolve for us the uncertainties ahead. Experience tells us, however—experience within and without—that in building a brave new world on the ruins of the old, new economic systems, social levelling and the redistribution of the world's natural resources, are not enough. It is the spirit that permeates the new order which counts. Deeper and stronger spiritual foundations than we have yet known are required.

WHAT KIND OF GOD DO WE WORSHIP?

So we return to our initial question: What is to be the nature of these spiritual foundations to insure that the

social superstructure "won't break down again"? First, there must be a creative faith in God—in the goodness which he embodies. Granted that the democracies, the alleged Christian nations, triumph in the life and death struggle now raging, and that they will set the new pattern of organized life, in which the validity of revealed religion will be recognized. Even so, too little assurance may be had that the Christian ethic will be an integral part of that pattern. It depends very much upon the *kind* of God we worship. In justifying the present military crusade against the powers of darkness, countless sincere Christians appeal to the God of the warring Hebrew tribes, ignoring the God who was mirrored in Christ, the Prince of Peace. While he partakes of both characters, the God we worship should be immanent and intimate rather than transcendent and austere. It has seemed to us in recent months that the theological trend toward the transcendent and the authoritative in Deity has not only removed God farther from us, but has removed us farther from the sacrificial fellowship with humanity about us.

The spiritual cornerstone of the new order must be the experience of God dwelling in us: the God who is interpreted to us by Christ. This inward and revealing Christ becomes the dynamic that gives us a burning sense of mission, and presents to us the sacrament of universal brotherhood. There is no passive belief here that since God will overrule all, there is little or nothing that we can do; rather a fresh assurance that as we seek the mind of Christ, the practice of his way of life will triumph—and that nothing else will. This is what we term a creative faith in God: such a living, purposeful, victorious faith as is requisite to a right-motived and enduring fabric of society.

A PREMIUM ON PERSONS

A necessary corollary of such creative faith in God is to magnify the individual in whom God dwells. God glorified personality by sending his Son in the form and character of a person. Consider the time and the situation: the case of a righteous God versus the world's mightiest empire. The world had rung with the clash of arms, had rumbled with the tramp of the imperial legions. Force—totalitarian force and ruthlessness—ruled and dictated and suppressed and crushed. Into this era of conquering might God sent a person—just one person. That person, an humble citizen of a lowly town, he pitted against the vested powers of empire. Thus did God glorify personality, demonstrate its invincible power and enhance its sanctity; even more, he revealed the *method* of the Kingdom: not by might, not by power, but by *persons*, living and radiating his spirit—by God-possessed, Christ-imbued persons. Thus, in the world that is and is to be, the Word becomes flesh and dwells among us. The human temple of the living, creative God is both the means and the objective of any social order that begins to approximate the Kingdom of God on earth.

GREAT COMMISSION AND GREAT COMMITMENT

In seeking to extend this Kingdom, the Christian Church has long invoked what it has termed the Great Commission—"Go Ye into all the world." Our emphasis today may well be put upon another call, very like unto it—the Great Commitment. While the terms are one in derivation, and may be used to a degree interchangeably, there is at the same time a significant distinction between them. The word commission carries the idea of command, or charge, delivered to professed followers. Commitment, on the other hand, implies our pledge, our affirmative response to the commission placed upon us. In this sense, the former has been extensive, geographical, universal and objective. The latter is intensive, personal,

particular and subjective. In commitment, we cannot evade the issue of our personal and immediate attitude toward the Christian mandate. We cannot submerge our identity in the universality of appeal.

COMMITMENT TO CHRIST'S ABSOLUTES

Without laboring the distinction, we stress this conviction: Without a fresh and deepened sense of personal commitment—an unreserved commitment never before made except by a comparative few—the Christian world enterprise faces a stalemate, or worse. Many of us will not soon forget the vigor with which Dr. Gezork, formerly a Christian leader in Germany, sounded this prophetic note at the sessions of the Five Years Meeting in October. On the background of his experiences in Germany and of his observations in this country, he earnestly called upon us to meet the "absolutes" of the "isms" of dictator countries with Christ's absolutes as revealed in his words and life. These absolutes, expressed in a readiness to give ourselves to the fellowship and sacrifice of the Christian way to the uttermost, offer the only sure foundations of the kind of world for which we yearn.

THE PRESENT WORD IS "COMMUNITY"

After wrestling for the past few years with the word, "ecumenicity"—both with its concept and its pronunciation—we have of late become accustomed to another great word—an old word with deepened content. The word is "community." The relationship of these terms to each other is somewhat that which we have indicated between "commission" and "commitment." The first, the ecumenical movement, envisages world-wide Christianity, gathered into an all-inclusive fellowship. Community puts spiritual content into that fellowship, reaching down into our intimate, everyday life. Thus, community comes to mean something altogether more than a local area or neighborhood. It denotes a small group of people, sometimes called a "cell," bound loosely together by ties of common concern, into a fellowship. However, actual group organization is not required as an expression of community. It may express itself as a *spirit* or a kinship of fellow spirits, enjoyed on the basis of mutual problems and common seeking. When we put the word Christian before that of community, we imply an earnest concern of members of a group to seek together the mind of Christ for them in their daily relationships. The sense of Christian community may be more pervasive than this, expressive of a deep and sacrificial feeling of at-oneness with humanity, as Christ made himself at one with all. In short, the substance of the word community is fellowship, whether in relation to an intimate group or as a sacramental attitude toward all men everywhere.

A WORD THAT CUTS SHARPLY

There is great danger that in using the word so frequently and so easily, we dull its cutting edge. For it does cut sharply through our protective coverings of profession and pretense to the very heart of reality. Or, reverting to our original figure, it clears away the extraneous and the surface material and takes us down to the only foundations on which we can build with confidence a really Christian society. In great humility we present what seem to us to be some manifest implications of community. In doing so, we consider it here in its inclusive and pervasive sense rather than as applied to small group relationships.

IT CALLS FOR PERSONAL COMMITMENTS

The first requisite is a fuller realization of the personal commitments which community lays upon us, and an individual acceptance of these commitments. We cannot

give mere mental assent to them, and pursue our manner of living as if nothing had happened to us. It will get us nowhere to accept community in principle and deny it in practice. Somehow we must brush away the reservations that hedge us in and accept, personally, the mandates of Christian love for our brothers. The economic man, the ultimate consumer, may be an unreal or vanishing figure, but to all of us must come the realization that each is the ultimate Christian, by whom the way of Christ is to be manifested if at all.

KINSHIP, THE ESSENCE OF COMMUNITY

Before the community ideal can be appreciated, much less accepted and practiced, there must be a keener sense of the kinship and of the solidarity of humanity. This was sensitively expressed by John Donne, Seventeenth Century poet and churchman, in words which give title to a widely-read recent novel:

"No man is an Iland, intire of it selfe; every man is a peece of the Continent, a part of the Maine: if a Clod bee washed away by the Sea, Europe is the Lesse, as well as if a Promontorie were, as well as if a Mannor of thy friends or of thine own were; any man's death diminishes me, because I am involved in Mankinde; And therefore never send to know for whom the bell tolls; It tolls for thee."

What a revealing and forceful statement! Quaint in expression, yet how piercingly does it speak to the world's condition in 1941! It is the essence of community, and it is only as we build anew on this understanding and experience, that we may have any assurance that the systems of tomorrow "won't break down again."

DO FRIENDS LIVE UP TO THEIR TESTIMONY?

If any religious group might be expected to have a warm and inclusive sense of community, it is the Society of Friends. The central principle of our faith implies it. With such we are popularly credited, by reason of our widely-publicized social reforms and our relief work, which are indeed manifestations of that spirit. In a way, however, they represent things we do by proxy for people en masse and at long range, rather than *with* people, individually, as we meet up with them daily. We have had rather close contact with a man who is nationally and internationally known for his social concern for humanity but who is inclined to treat folks about him quite indifferently and impersonally. This inconsistency, or shortcoming, has been charged against the Society of Friends. Moreover, it has been said that as a generally privileged, middle-class group in society, we are not inclusive in our meeting and personal relationships. The extent to which this is true marks a serious limitation of our testimony "to that of God in every man."

WE ARE WEIGHED AND FOUND WANTING

At the European Conference of Friends in August, 1939, Marius Grout, Clerk of France Yearly Meeting, made this limitation the theme of a searching address. He raised the question of why the humble folk—the factory workers, those who are down and out, the poor and the beggars—never think of coming among us, or to our meetings, anymore than we would think of welcoming them if they did come. In a moving confession for Friends, he said:

"Proletarian brother, little brother of the cities and the country, we ask your forgiveness. We have gone to school, but that has not made us more intelligent. We have read the Scriptures, but that has not made us more loving. We talk of the Inner Light, but that has not made us more luminous. We ask your forgiveness for the gate which has been closed to you through our sins. We have taken away the bells in our churches because we believe that deep within us sounds an invisible bell which is sufficient to call all men to prayer. But we have closed the

door. Even when we hold our Meetings for Worship outdoors under the trees, there is still an unscalable wall about us. The vagabond on the road opens his bag and drinks his wine and falls asleep in the ditch, but it never occurs to him to share our meal and say with us his evening prayer. We Quakers are all full of pride. That is generally heard among Christians of our other sister churches, who say of us: 'They are good, but they believe in themselves. They want to pass as priests, and each one has become one and adores himself in secret. They sing their own praises. For the most part they are rich and distinguished. They forget the man clothed in leather, and that other man who went neither to Oxford nor to Cambridge, but who had not a stone on which to lay his head!'"

We do not repeat this as our indictment—but as the observation and experience of one, himself an intellectual, who has rather recently come into membership with us. While the degree of truth in his words varies according to locale, there is enough of general application to give concern as we seek to take upon us "the burden of the world's suffering."

TO KEEP HUMAN WOE FROM BEING IMPERSONAL

An adequate sense of community, in the face of the world's suffering, will kindle our imagination, enabling us to enter into the poignant human tragedies where they occur in millions across the seas, as well as into those in the lives of people whom we know about us. It is a difficult thing to sense human suffering en masse when far removed. It becomes impersonal. Moreover, we feel powerless when confronted with the immensity of the need. Hence, in the face of appeals for relief, as for the Chinese people, we give a comparative pittance if we give anything. On the basis of our comfort, and well being, we have not in a real sense entered into the fellowship of suffering. In the address already referred to, Dr. Gezork said, in speaking to this point: "In even the worst possible situation there is always one best possible thing to do. We do not have the choice today between feeding all the starving in China, helping all the homeless in Europe on the one side, or feeding and helping none of them. We have, however, the choice between helping some of them, doing our very best, or helping none of them. Thus our way must be obvious."

ON SITTING LOOSE TO OUR POSSESSIONS

In writing recently in the London *Friend*, Frederick J. Gillman, whom many of us are privileged to know, said, "The war is teaching us to sit loose to our possessions. That house I built and furnished with loving care may tomorrow be in ruins." Despite the hysteria of fear in high places, it is quite improbable that our houses will lie in ruins over here. Nevertheless, in a large measure the world we have known will be in ruins, and it behooves us to begin sitting loose to our possessions; not merely as a matter of grim necessity, but to prepare ourselves for new patterns of Christian living in which we should even now be pioneering.

It will require all the spiritual resources available to enable us to make such adjustments in the spirit of community. In the message on the State of the Church adopted at the biennial meeting of the Federal Council of Churches in December, appear these trenchant words: "Probably the most immediate danger the Church confronts is that its membership in too large part consists mainly of respectable, decent folk who in action differ but little from their unchurched neighbors, and whose primary commitments of loyalty are not to Christ, as they suppose, but to the prevailing economic and political attitudes of their group." In the light of such a situation how sorely are we all "standing in the need of prayer," prayer for a fresh vision of the Christ and for the will to commit

ourselves to sacrificial fellowship with his children everywhere. We recall here the story of Damien, missionary to the lepers in Molokai. One day he electrified his stricken hearers by saying, "We lepers." From that day on he was one of them as he could not be before. He had entered the fellowship of their condition.

Finally, to make the spirit of community active and purposeful in our lives, we should implement it through group associations and through the forms that are expressive of brotherhood. Douglas Steere has shown how the Society of Friends can contribute to community through worship. This is fundamental, and there are other approaches also important. In the so-called practical aspects of everyday life, we do well, even at some inconvenience, to participate in projects of cooperative living. In so doing we are not only building right foundations for a new social order, but we are strengthening ourselves in the community ideal, in whose spirit is the hope of a better world.

A PRAYER BY ST. FRANCIS OF ASSISI

Lord make me an instrument of Thy peace!

Where there is hatred let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

O Divine Master, grant that I may not so much seek

To be consoled as to console;

To be understood as to understand;

To be loved as to love, for

It is in giving that we receive;

It is in pardon that we are pardoned;

It is in dying that we are born to Eternal Life.

Plantation Baptism

By Janet Miller*

TIME in the sweet precincts of this Louisiana plantation would seem to have slept. Fortunate mortal I feel myself to be, to have the tide of the years turned back for me. I have fallen under the spell of the past as under an enchantment. Almost I feel that the beauty and the voices that years ago faded have come to life for my sake.

This little part of America offers today the living spectacle of conditions old, beautiful and psychologically far removed from the life of other States of the Union. It is a fictitious life like the peaceful unreality of a dream.

For one whose mind has been occupied with the problems of a strenuous life, with its hurry and its urgencies, to feel himself transported over spaces of perished time, back to the vanished days of a generation forgotten, is a rare and delightful experience.

The broad, rich lands which are spread before me are bursting with fertility; the gentle throb of the cotton gin is the heart-beat of the plantation—that, and the songs of the Negro cotton pickers. Here, then, in the deepest South, the fascinating chapters of the life of the past century are still accumulating.

I am entranced by the kindness, the joyousness of the existence around me. General amenity and good-nature are seen in the relation of the white people and the col-

ored people: everyone greeting everybody else with happy looks and pleasant words, smiling.

The colored people here seem to have a vast store of gaiety, like the Louisiana birds which Audubon loved so well. The Negro race with its simple and beautiful system of religious beliefs appeals to me strongly; the spiritual life of the Southern Negro represents for the white man thoughts and emotions yet unexplored. Within its limits, it exhibits beauty so exquisite that none but an artist is capable of judging it. If we knew the source of the spiritual experiences in the Negro heart—the origin of its inherent spiritual discernment—we should discover one of the profoundest of all psychological secrets.

There would indeed be something lacking, something harsh and cold and unlovely in the nature of a person to whom the Negroes' ceremony of baptism makes no emotional appeal. When I attend these meetings my experience is always the same. At first I have the feeling of strangeness which comes with the perception of something outside of my personal experience. Gradually I come under the spell of beauty as it is seen in the remote spot on the banks of the stream which has been chosen for the baptising.

They have built themselves a church, but the glorious world of Nature, as it is seen in this richly productive land, is their chosen cathedral. I see Nature as it is in its sweetest, wildest, most unrestrained mood. I see gigantic water-oaks, trailing grey moss, flinging soft shadows and delicate, lace-like traceries on the water.

Across the river in the lush, water-soaked forest, vines run over the trees and swing down long tendrils like swaying curtains. They catch at each other and at far-reaching branches, making deep, verdant arches. The hazy green tangle of them creates an atmosphere of mystery, and the setting sun lends a preternatural loveliness to the river.

How refuse to be charmed by the chanting voices of the Negro congregation as they grow fuller and sweeter, until the sound creeps through the vastness of the forest like a musical breeze? Singing birds join in their paeans of praise.

A ray from the glow of the sinking sun lights up the water, warming its deep green lustre. It falls upon the Negro worshippers, and upon me, like a visible benediction. I have a sense of waiting, of almost mystical expectancy, as I stand there enveloped in the solemnity of the hour.

Floating toward us, commencing softly, then swelling into fuller volume, come the voices of a number of white-robed worshippers approaching from different directions, accompanying the penitents to be baptised.

All at once, without any apparent cause, I perceive a vague suggestion of the supernatural for which I have been waiting. It grows stronger until I feel, as it were, a sea of spirituality moving about me. I know a strange sense of mingled awe and exaltation, and I, too, find myself rejoicing, receiving my portion of this heavenly benediction.

When the grey-haired Negro preacher lifts his hands to bless the kneeling people, I think of Moses as he received the tablets of stone from the hands of the Lord. Presenting the supplicants to God, the preacher asks for them forgiveness, guidance and protection.

Then how glorious an exaltation pours over us, forcing chants of rejoicing from the lips of the colored people! How full, how far-reaching and potential is the proclamation of love, of sins forgiven, and of that eternal, unguessed mystery of God revealing himself to human hearts, for which simple speech can never give adequate expression.

*This vivid article was received some months ago and would have appeared promptly except for special demands upon our pages incident to the sessions of the Five Years Meeting. However its publication shortly prior to Interracial Sunday, February 9, seems highly appropriate. Dr. Janet Miller was formerly a medical missionary in the Orient, and is an author. She is a member of the Wider Quaker Fellowship.

Some divinely supernatural declaration of the Master's absolute presence, of His tenderness, touches our hearts as we kneel like enchanted dreamers, engulfed in the ethereal vibrations that carry us out of ourselves and beyond our earthly existence.

The preacher raises his hands and enjoins a moment of silent prayer, and a peaceful and devotional quiet falls upon us. Then, as though the very atmosphere were invested with an element for which one hardly has a name, one after the other of our number begins to sing in soft, plaintive tones, while longer and longer grow the shadows as the sun drops slowly, crimson and glorious. The orange glow encompasses us with a fiery splendor. The air, laden with sweet, woodsy fragrances, seems freighted with the prayers, the adorations and the exultations of the devout and emotional worshippers.

The preacher asks Sister Martha to pray. As she raises her dusky face towards the sky, her features are warm with fervor and feeling. The words of her prayer are so soft and intimate that they seem almost to be whispered into the ear of the Heavenly Father.

The wind bends the long, pliant vines into arches over her head and the trees take to themselves a form of perfect architectural beauty. Through the intertwining tendrils, a golden splendor envelopes Sister Martha with the light of a thousand mornings.

I cannot take my eyes from her face. I can actually see the joy in her heart grow deeper and fuller and grander. She is caught up out of her earthly surroundings and made conscious of the wave of rapture in which

she is enfolded. A tender expression rests on her lips and a smile gives her sweet face the aspect of some rapt, celestial being.

Yearning toward the glory which she sees with her inner vision, she clasps her hands on her breast, and raising her voice she cries: "Hallelujah, hallelujah!" Life to her is no longer just life on a Southern plantation. She hears a voice speaking to her, full of authority yet possessing great tenderness. Once again from her lips pour forth her words of triumphant rejoicing: "Praise God . . . Praise God." And the congregation answers: "Hallelujah! Hallelujah, Sister Martha! Hallelujah . . . Amen, Lord. Amen." Then like a far-off echo of music falling from unseen heights, there comes a whisper of peace to Sister Martha's heart and her voice drops into silence.

Never shall I forget the glory of the vision of the old Negro preacher dipping the penitents, while over all hovers a spell of holiness. I feel a poignant joy as I savor the enrichment of experience which is mine at this moment—an exaltation that feeds the heart.

What else but that mysterious transforming power, that mighty force which removes mountains and casts them into the sea, is the secret of the uplifting of spirit that we feel as we kneel there together on the banks of the river?

The great red sun drops behind the horizon; the arches over Sister Martha's head change back to gently swaying branches; the golden afterglow rolls away like a cloud; the voices melt into silence and the baptismal service comes to an end.

Little Rock, Ark.

Friends and the Movement for Christian Unity

By Elbert Russell

This address was delivered at the Five Years Meeting on Thursday evening, October 17, 1940, to prepare the body for the consideration next day of the invitation to join the World Council of Churches. As readers are already aware, the invitation was heartily accepted without opposition.

THERE is a sense in which the Christian Church is one, in spite of its diversities and apparent disunities. No one here, I suppose, could deny that Quakerism is a form of Christianity. There was an occasion in the life of Jesus when he asked his disciples whom they believed him to be. Peter answered for the Twelve, according to Matthew, "Thou art the Christ, the son of the living God;" and Jesus assured him that on such faith he would found his church and that the gates of death would never prevail against it.

IN THE UNBROKEN SUCCESSION

All Christian organizations stem directly from this group of believers. Whatever the particular beginnings in history of the multifarious groups that have called themselves Christian, they all stand in the unbroken succession which has passed on the torch of faith in Christ from generation to generation. This is true even of those denominations which have appeared most heretical or which have broken away most radically from some form of historical Christianity. The impulse to each of these movements or organizations has always come from within the historical stream of Christianity, from the Bible, or from the teaching of the Church, or from the influence of some disciple of Christ

or group of disciples. In this important sense all the Christian bodies are one, finding their unity in that historic stream of life and faith, which began with Jesus Christ, and which finds itself ideal, inspiration and dynamic in him. What these churches have in common in Jesus Christ is infinitely more important than what they owe to any others.

FOX AND PENN FELT THE COMMON BOND

This essential unity of Christendom was among those early "openings" that marked the beginning of George Fox's religious career. It was in 1646, according to his Journal, that it was opened to him that "all Christians are believers, both Protestant and Papists." Translated into the more familiar language of today, this expression seems to mean that there are true disciples of Jesus in all Christian denominations. Beside that "opening" we can set William Penn's earnest assertion that "all the humble, just, righteous, and merciful people are of one religion, however diverse the liveries they wear," and his contention that Quakerism was in reality "primitive Christianity revived."

The triumph of Quietism in the second period of Quakerism somewhat dimmed the catholicity of this early faith. Nevertheless, Quaker Quietists of the Eighteenth Century loved to read the works of medieval and continental Quietists. The saintly John Woolman, as well as the eccentric Irish Quaker Dr. Rutty, felt a fundamental kinship with such non-Quaker mystics as Eckhart, John Tauler, and Thomas à Kempis. The saintly Sarah Lynes Grubb found in Madame Guyon's "Short and Easy Method of Prayer"

an aid to her own devotions, and learned French in order to get closer to the mind and heart of the Catholic mystic.

FRIENDS WORKED WITH OTHER CHRISTIAN GROUPS

Quaker philanthropists of the early Nineteenth Century dared to break with the Quietist's exclusiveness in order to work together with men and women of other nations and other denominations in the effort to apply the Gospel to human needs. They were not afraid of working with Anglicans and Non-conformists, with Greek Orthodox and even with John Owen, in spite of his supposed heresy. Joseph John Gurney loved to cooperate not only with Clarkson and Wilberforce, the great anti-slavery leaders, but with Bishop Bathurst in the Bible Society; with the Evangelical leaders, Henry Venn and Simeon of Cambridge; he loved even the Society of Chalmers, the great Scotch preacher and theologian, although he could never quite agree with his theology.

From the time of the historic mission of Fox, Penn, and Barclay to Holland and Germany, a succession of Quakers travelling in the ministry found fellowship and co-workers among the mystics of many continental sects. Even in the crystallized wastes of the Orthodox Church, Quaker visitors to Russia, all the way from Stephen Grellet to Barnabas C. Hobbs, found with joyous surprise among the nobles and high ecclesiastics men "learned in the School of Christ," and "baptized into the things of the Kingdom of God."

Individual Friends joined in most of the great un-denominational philanthropic movements of the Nineteenth Century, either at their beginning or at an early stage, and furnished leaders in them, too—the American Peace Society, the British and Foreign Bible Society, the Pennsylvania Prison Society, the W.C.T.U., the Sunday School movement, the Underground Railroad, to mention but a few.

OFFICIAL CONTACTS WITH CHRISTIAN BODIES

Most of this participation was unofficial at the start. In 1748, London Yearly Meeting authorized official participation in the Anti-Slavery Movement which involved members "mixing indiscriminately" with the world's people. Friends in America were slower to do this. It took a separation in Indiana Yearly Meeting, 1842, to break the taboo, aided by Whittier's temporary boycott of New England Yearly Meeting because it would not allow public anti-slavery meetings in meetinghouses to hear Joseph Sturge.

Since 1860, the "Gurneyite" Yearly Meetings of America have joined officially with other Christian bodies in a great variety of good causes—the Freedmen's Aid, the Anti-Saloon League, the International Sunday School Convention and its subsidiaries, the American Bible Society, and the World Missionary Council and its predecessors. In 1907 the Five Years Meeting joined the Federal Council of the Churches of Christ in America. There is thus no principle involved in membership in the World Council of Churches which was not involved somewhere else in membership in these previous organizations, and particularly in the Federal Council. The latter drew a creedal line which shut out the Unitarians and Universalists.

ON CHERISHING OUR OWN TESTIMONIES

For about a century, Friends have generally adopted the attitude of cherishing our own testimonies, doing little proselytizing to convert others to them, following carefully the leadings and pointings of the Spirit toward human relief and betterment through whatever agencies were available, whether of our own creation (like the American Friends Service Committee) or in cooperation with others (as far as they would work with us), such as the Anti-Saloon League or Hoover's American Relief Administration.

The underlying principle of this attitude was probably more or less unconsciously that defined by Caroline Fox (about 1850, when English Friends were still pretty much under Quietist influences): "I have assumed a name today for my religious principles—Quaker-Catholicism—having direct spiritual teaching for its distinctive dogma, yet recognizing the high worth of all other forms of Faith; a system in the sense of inclusion, not exclusion."

ENLARGED OPPORTUNITIES OFFERED

At every stage of the cooperation of Friends with other religions, there have been many among us who were fearful lest it result in the lessening or loss of our distinctive testimony. I confess to a strong sympathy with their desire that our "peculiar" views be not neglected or lost sight of. I wish not only for the retention of those that are vital and significant today, but for enlarged opportunities to spread them. The early Friends had a powerful urge to make their interpretation of Christianity known to everybody, from criminal to "professor" of religion, to foreigners as well as Englishmen. They were particularly eager to give their testimony to other denominations: Anglicans, Papists, or Non-conformists. They even pressed into their churches, interrupted their services and cried aloud in the streets to get a hearing. For this testimony they paid a great price in suffering, loss of goods and reputation, and social ostracism. Part of the fruit of their faithfulness and suffering which accrues to us today is our privilege of giving our testimony to our fellow-Christians under easier conditions and in a more tolerant world. We are invited by an organization, which most of the non-Roman churches of the world have joined or are expected to join, to become a member of it in good standing; in whose councils we will have opportunity to expound our understanding of the Gospel of Christ; and where our very presence as an acknowledged Christian church is a continual invitation and provocation to an examination of our views and a re-examination of their own. This is one of the greatest opportunities to give our distinctive testimony, which we may hope for in the modern world.

OUR CONTRIBUTION TO FACETS OF TRUTH

The Gospel of Jesus is a many sided Gospel; it adapts itself to many ages; it ministers to all sorts and conditions of men. Christian denominations have arisen usually because some leader or group has grasped or revived a new or forgotten aspect of the manifold riches in Christ. Friends are not the first or only body to claim to revive primitive Christianity; Lutherans, Baptists, Presbyterians and a host of small sects make a similar claim. The final church of all humanity must include all the facets of Christian truth for which the individual denominations stand; and to that universal Christianity, Quakerism has, we believe, an important contribution to make. John Perrot expressed a view found in the writings of many of the Quaker founders: "In the true church, unity stands in diversities, but in the false, unity will not stand without uniformity." The faithfulness of our fathers has made it possible for us to make this testimony peaceably from within a Christian organization rather than by making undesired intrusions into hostile churches.

We have found other ways of making our testimony known than either of these. The testimony of our peaceable spirit and universal love have helped disarm hostility and have aroused inquiry as to the spiritual springs of our religious practices and of our practical care for the neglected, exploited and suffering, regardless of race, class or nation. I dare say that the practical testimony of the work of the American Friends Service Committee has done more than all our doctrinal and expository literature to make us

welcome in the great ecumenical conferences and to get us an invitation to join the World Council of Churches.

WOULD NOT EMPHASIZE DENOMINATIONALISM

There is no desire on my part nor, so far as I know, on the part of the members of the Five Years Meeting, to emphasize denominationalism nor to cling to our peculiarities and practices for the sake of denominational pride or advantage. The founders of the Society were driven reluctantly to a separate organization in order to demonstrate in the only effective way available that certain rites and ceremonies were not necessary for the spiritual life, by discontinuing the practice of them. In an age when men supposed that Christian life and worship were impossible apart from particular creeds, sacraments, and priestly authority, the only way to prove that they were not essential was to discontinue the use of them and so demonstrate that a high degree of Christian life and character is possible without them. On the other hand, it was not the contention of Friends that there was any virtue in simply omitting them. According to Paul, "uncircumcision" is not more valid for Christian life than "circumcision." The mere lack of baptism puts us not in the company of the saints but in the class of sinners: the unregenerate, the indifferent, the criminal make up in the ranks of the unbaptized.

It would be the ultimate irony of denominationalism if we should let our negative differences shut us out of fellowship and cooperation with others who know the faith that "works through love." The experience of Friends in such conferences as Lausanne, Stockholm, Edinburgh, and Oxford shows that our testimony as to the non-essential character of creed and sacrament still may be needed at times; but the willingness of the "high" churches to accept us as members of the World Council shows that our past testimony has borne some fruit. It would be a mistaken emphasis upon our negative peculiarities to make them a ground of division where the right to their disuse is granted.

WORKS OF LOVE AND MERCY MAY BE EXTENDED

In addition to our insistence on the essentially inward and spiritual nature of Christianity, our other great denominational distinction has been the impartial works of love and mercy in which we have sought to express the universal love of Christ. Membership in the World Council would not prevent our carrying on those labors of relief and Christian love; it might even augment our resources for them by the larger cooperation of other Christians. In our works of relief and reconstruction, whether in war or in times of natural catastrophes, or of great epidemics, we have never been exclusive. We have welcomed the cooperation of Mennonites and Brethren and Congregationalist-Christians. During and after the first World War and the Spanish Civil War there have been many other denominations, especially Lutherans and Jews, whose contributions and volunteers we have welcomed. The end of the work is not denominational pride of achievement but the expression of Christian love for all the needy children of God. We have never sought a monopoly of this ministry; and the membership in the World Council of Churches would give us additional opportunity to share this ministry with other followers of Christ.

WE MAY BE ENRICHED THROUGH WORLD COUNCIL

We may hope also to grow in the knowledge of our Lord Jesus Christ and in our comprehension of the wideness of his grace from sharing in the wide fellowship of the World Council. The distinctive emphasis of early Quakerism was naturally one-sided. Its message was one

of protest against abuses and a false emphasis on ritual and ecclesiastical authority. The early "Publishers of Truth" did not as a rule emphasize those Christian fundamentals which Friends shared with all Christians. They were contending for the points of difference. Occasionally, however, statements such as George Fox's Letter to the Governor of Barbados Island, or Burrough's "Declaration to All the World of Our Faith," call attention to the common Christian elements which they shared with their fellow Christians and reveal the inclusiveness of their faith. Closer association with other denominations may lead us to fuller evaluation of phases of the truth in Christ which we have neglected.

(To be continued)

Duke University, Durham, N. C.

Litany of Love

(On reading Housman's St. Francis)

Love is not sanctimonious,
She is never officious
And she may be imprudent.

She is prodigal and foolish,
And where you find her there is laughter and life,
Even hilarity and strange adventuring.

In her midst the surging winds soothe,
Common hunger sustains,
Common sadness is litany
And service festival.

There is nothing like her,
She is divinest beauty,
Noblest truth, profoundest goodness.

Hers is the perfect greeting
And the perfect benediction.

Follow her and fear leaves,
Drabness and conflict depart,
And all you truly possess is quickened.
Christ is Love.

MARY KIRK ANDREWS.

Nebraska Central College.

Star of Bethlehem

I choose to seek God in the simple ways
Of living. These endure though a spire falls
Among the smoldering ruins where Saint Paul's
Rang prayers of London proudly in past days;
Although the wild, tumultuous fires blaze
In Westminster, or blackened wreckage sprawls
Within Saint Martin's gray, historic walls,

I seek Him where men welcome fellow men,
In faith that friend gives cheerfully to friend,
In gift and giver, thought that guides the pen,
Ascending hope that beats no requiem,
In bulbs waiting in winter dusk to send
With spring a field of star of Bethlehem.

DOROTHY WILLIAMS.

Rochester, N. Y.

Rivers of Kindness Flow in France

By Howard E. Kershner

THE main office, consisting of nine large rooms, a kitchen and a commodious reception hall, is located at 29 Boulevard d'Athènes, Marseille. The hall is usually crowded with refugees of many nationalities awaiting appointments to explain their problems. Six branch offices are maintained in Auch, Biarritz, Montauban, Paris, Perpignan and Toulouse. There are twenty-three members of the staff in the main office in Marseille, and including the personnel of the branch offices we number more than fifty, in addition to our numerous truck drivers and part-time assistants.

A LITTLE LEAGUE OF NATIONS!

The members of the staff are of many nationalities, including two Irish, one Swiss, three Norwegians, one Uruguayan, one Dane, one Latvian and many French. The ability and devotion of these people have been tested by long service under most difficult and trying conditions. All of them are in command of two languages and many of them five or six.

Each branch office receives a certain sum of money each month for its fixed budget and additional amounts of clothing and food according to changing conditions. A fleet of eight trucks and seven cars, nearly all of which have been given to us, form a part of the equipment. The trucks are still in service and circulate continually through the various cities where we operate, bearing the name of the American Friends Service Committee and the Quaker Star; but the cars are mostly idle now for lack of gasoline.

AND THEN MORE CONFERENCES!

A typical day at the office would run about as follows: beginning at nine o'clock, attention is given to telegrams and cables, then to answering letters. Mixed with this are the inevitable 'phone calls that come from our branch offices at any hour of the day telling us of changes in camps, new shipments of refugees, local floods bringing disaster to thousands of people, and similar situations requiring any help that we may be able to give. We respond as best we can by sending clothing, supplies, money or a truck, or whatever help or counsel it may be possible to give. 'Phone calls and telegrams also arrive from Vichy and from various Prefectures concerning arrangements that are being made with reference to money, permits, customs, transportation, gasoline and all

This informing letter from the Director of the American Friends Service Committee relief activities in France will be enlightening and reassuring to many who may have received the impression from public discussion that relief work in France is impossible or impracticable. While people say it can't be done, these wearers of the Quaker star are doing it!

forms of cooperation with the government and local officials in the Department.

There are conferences with the proper officials charged with the distribution of vitamins; with school officials with reference to setting up and operating child feeding programs in the public schools of Marseille and other cities; with public health services with reference to needed medicines, and conferences with social agencies and public officials for the purpose of determining to whom and how to distribute our large stores of milk and clothing. In eight cities of southern France we are now supplying a noon-day meal to 25,000 children in the public schools and half a litre of milk daily to 10,000 children under eighteen months of age.

There is a conference hour in the morning and again in the afternoon, during which the heads of the various departments come to my office with their problems. Often it is a question of moving a colony of children, setting up a new colony, selecting new children, providing clothing and food or preparing a convoy of Spanish children to return to their own country. There are sixteen colonies, numbering about six hundred children. The colony department dealing with this large family is presided over by Gertrude Kershner and her secretary, in an office next to mine.

MANY AND PERPLEXING PROBLEMS

Burns Chalmers, chief of the personal counselling department, and his assistants, Dorothy Bonnell and Michel Pobers, come with many difficult questions arising in connection with emigration, obtaining papers, visas, money from relatives, temporary assistance, housing, clothing, medical assistance, and a great variety of help for people scattered in scores of camps all over southern France. All day long they listen to these pathetic figures telling their tales of woe with a childlike faith in the ability and will of the Quakers to help. The personnel in this department have shown great sympathy, fidelity and in-

genuity in attempting to minister to these needs. Rivers of kindness poured out by these generous workers refresh the souls of many weary people. Scores of letters go out each day, attempting to help those who cannot come to see us, but have written their tragic stories.

One of the greatest tragedies of all times is the separation of families in Europe today; wives in one country, husbands in another, with no possibility of reunion and often no means of communication; babies who have never seen their fathers; scattered fragments of families not knowing whether their loved ones are living or dead, and often without hope of ever seeing them again. There are multitudes of wretched souls for whom it seems the sun of hope has set.

WHAT TO BUY AND WHERE TO GET IT

Wilhelm Holst, chief of the department of purchasing and transportation, comes in with the problems of buying milk, dried vegetables, cheese, meat and clothing from any country where they may be obtained, and we discuss what to buy, how to get it here, and where to send it after it arrives. We review the inventory of supplies on hand and make decisions with reference to shipments to various points. Mr. Holst also has charge of the warehouse, a modern, well-equipped building with a railroad track running beside it, which greatly simplifies the problem of shipping. He is our liaison with Paris and collects information from refugees regarding clothing left in the occupied zone and takes it with him to Paris, where shipments of such supplies are made up and sent to Marseille for distribution to their owners.

BEWILDERING ARRAY OF DUTIES

Allen Bonnell, chief of the department of accounting and finance, brings his well thought-out plans for accounting, transfer of funds, reports, and the complicated questions that arise when one deals in many currencies, movements of supplies through many countries, and reporting to donors who have earmarked their funds for a great variety of specific activities. He burns much midnight oil keeping up with a bewildering variety of governmental decrees regulating these conditions.

Herbert Langler, who serves as executive secretary, is in and out all day long. He oversees a great variety of projects, such as delivering food to 140 school canteens in Marseille, where ten

thousand children receive a noon-day meal; delivering milk to ninety crèches and clinics in Marseille where four thousand children receive half a litre of milk a day; controlling truck drivers; and seeing that official papers, identity cards and circulation permits are kept in order. He accompanies me or goes alone on special missions to officials in Vichy or the departments. He answers a goodly portion of the daily mail, sees callers, and helps most efficiently in getting on with the great variety of work that floods in every day.

Mrs. Caroline Hill, who is especially charged with visiting the clinics and school canteens mentioned above, brings in her observations and reports concerning the operation of these projects.

A frequent caller at the office to discuss her problems is Dr. Bessie Strongman, directrice of the "Cooperative Club." This commodious modern building, ten minutes' walk in the direction of the docks from our office, has been made available for our use by the Scandinavian Seamen's Union. It houses about forty delicate women and children. The basement serves as a storeroom and as a distribution centre for clothing which is given out in Marseille. In an office in the building, Mr. Champenois receives all enquiries from refugees who need various kinds of assistance and separates them into the proper categories. With the assistance of a secretary, he also is charged with arranging details of the sending of several hundred children to America. This latter responsibility brings him daily to the conference hour.

POIGNANT PLEAS FOR TRAGIC NEEDS

Intermingled with this and often pursued into the night is the continual study of reports from our six branch offices, as well as other agencies telling us of the work that is being done and setting forth in graphic terms the tragic needs that exist in these various places:

"New born babies are being wrapped in newspapers because there is no clothing."

"Two thousand women and children are sleeping on the bare sand; can you send beds, blankets or clothing?"

"Women and children are perishing of cold in this bitter weather; we implore you to send blankets or clothing."

"We receive only 750 calories of food daily and are slowly starving."

From a continual study of reports and streams of callers, our ever changing program of relief evolves. It is heart-breaking to be charged with the responsibility of deciding who shall eat and who shall go hungry, who shall have clothing and who shall have none. Dispensing charity in France today means exercising the power of life or death over one's fellows. How does one do it and retain his sanity?

From four to five in the afternoon every member of the staff in the Marseille office finds a few minutes for a cup of tea with bread and honey, after which work goes on until six or seven o'clock.

WORK AT VARIOUS STATIONS

In Perpignan the work is directed by Mary Elmes, now in her fourth year of relief work in Spain and France. Donald Stevenson is ably assisting her. Near Perpignan is our Maternity Hospital at Elne, run in cooperation with the *Secours Suisse*. From this office much clothing, medical and food assistance is given in the great camps of Argelès, Saint-Cyprien, Bram and Agde.

In Toulouse, Helga Holbek directs very large relief operations. Endless numbers of refugee trains have been furnished with supplies and large distributions of milk, food and clothing made during the summer and fall when Toulouse was housing a refugee population twice the size of its normal population. Sewing rooms and work shops for self-help are conducted here as well as in other centres.

Céline Rott, assisted by David Blickenstaff, is the directrice of our office in Montauban, and Madame de Beylier, an able Frenchwoman, is in charge of the delegation at Auch. For four months at Montauban, over one thousand mutilated Spaniards were cared for until the Mexican Legation assumed this responsibility.

William Frey, of Swiss nationality, directs the delegation at Biarritz, while Josiah P. Marvel, assisted by Barbara Watkins, is conducting the work in Paris.

FRENCH PEOPLE ARE GRATEFUL

Including Maréchal Pétain, French officials of the Government at Vichy and of the cities in the Departments where we are working, have shown the greatest cordiality and expressed the most sincere thanks for the assistance that the American people, through the A.F.S.C., are sending to France in this time of great tragedy. Our work is evidence of the friendship existing between the peoples of America and France.

At our suggestion, and after lengthy negotiations, all of our internal expenses in France are now met by large grants of francs from *Secours National*, thus making it possible to use all dollars raised in America for the purchase of food and clothing to be imported into France.

VITAMINS OF FRIENDSHIP

Our three million doses of Vitamins incorporated in three million little squares of chocolate are done up each

in a small wrapper stating that they are a gift of the American people through the American Friends Service Committee as an expression of friendship. A similar label appears on hundreds of thousands of cans of condensed milk and small packages of powdered milk. All in all, many millions of French people will see these labels, will read the signs on automobiles and trucks, the frequent and generous notices appearing in the press, all telling this message of international friendship. We believe the entire undertaking is carried out in a real Quakerly spirit of good will and appreciation of human personality.

Relief activities extend to Northern Africa and continue in a small way in Spain after four years of intensive effort there. There are frequent contacts in Portugal, Italy, Switzerland, Germany and England. Invitations have been received from the German authorities to do relief work in Holland and Norway but funds for that purpose have not yet been found.

EXPERIMENT IN GROUP WISDOM

An interesting experiment in group wisdom is made at the staff conference each Monday morning at nine o'clock. The events of the past week are reviewed and the judgment of the group focused on current problems and plans for the new week. Every member of the Marseille staff participates and usually a bulletin is sent to the branch offices.

In connection with the Marseille office a Quaker Meeting for worship has sprung up. Attendance has been from fifteen to thirty, about half from our office staff and half from the city. Two persons have sought affiliation with the wider Quaker Fellowship and one has applied for membership in the Society of Friends.

December 12, 1940.

YOUNG MEN FRIENDS FORM MUTUAL AID LEAGUE

A group of conscientious objectors in Wilmington Yearly Meeting have, on their own initiative, formed a mutual aid league as they face the provisions of the Selective Service Act. "It doesn't seem quite fair," they say, "for some of us, who are picked by a sort of lottery, to be required to take all the rub, while the rest of us who believe the same way get out of all the trouble." They have therefore formed a fellowship league, members of which pay into a common treasury at least one dollar per month to give financial assistance to members who go into alternative service under civilian control.

This action is the sequel of a series of meetings which young Friends of Wilmington Yearly Meeting have been

holding during recent weeks and months. In all, these conferences have been attended by more than seventy-five young men, who have met to think through the question of war and peace and conscription and to face their own responsibilities. An earnest purpose has pervaded their discussions. "We want our peace testimony to mean something positive and constructive," they say. "We are not taking this stand to get out of trouble for we are not slackers." Furthermore, they feel, as expressed, that "being a Quaker ought to mean that it costs us something." One young man said, "I am not sure that if I were drafted I would take the real C.O. position, but I want to show my admiration for the fellows who are strong enough to take that stand."

So, feeling that "this peace testimony should be a group action and those who are not drafted should have a chance to show their principles as well as the boys who are selected," this practical and cooperative means of meeting the situation has been devised. Both its spirit and method may well be commended as an example to older Friends and to Friends meetings.

FRIENDS ON DEPUTATION

(Continued from page 42)

stunned by massive air raids. Important aid has been rendered in Coventry, Birmingham, Bristol, and Southampton after devastating air raids, in helping local public authorities to re-establish order and normal service. He quoted from an extensive cable from English Quakers who fear that the danger of epidemics grows greater and worse bombings than heretofore are to be expected shortly. The American Friends have agreed to allocate ten thousand dollars per month to English relief needs and will launch an appeal for funds to be administered by their English Quaker colleagues. Robert Yarnall and Henry Cadbury, carrying the first remittance, are expected to confer with English Quakers on details and to provide for the addition of American personnel if this seems desirable.

The Quaker delegates who are to explore conditions in the occupied countries on the Continent hope that they can secure permission from the German authorities to undertake child feeding on a limited scale and with the same safeguards from seizure of supplies that their organization of American workers have enjoyed in unoccupied France. Currently, thirty-five thousand children are fed daily in the refugee-congested cities of southern France. The milk and food stuffs for these feeding operations are largely purchased in Switzerland.

WE ARE CHALLENGED BY GOSPEL WE PROFESS

Statement By Federal Council of Churches for Race Relations
Sunday, February Ninth

Christian fellowship among the races is needed now in America, with a world at war, as at no other time in history.

Every kind of race problem in the world is found in some form in the United States. All the elements for a solution are found in the Christian religion. Progress has been made in this direction through the work of the churches and allied organizations.

Prejudice against the Jews, however, is flagrant in America and Christians are called upon to eliminate this prejudice by purging their own hearts and minds, by opposing discrimination against these people, and by cultivating fellowship.

Our attitude toward Indians, Mexicans and Orientals has injured all of us and has not contributed to international understanding and good will. The American Christian cannot escape responsibility if our doctrine of brotherhood is to become more meaningful.

The most grievous interracial problem in America is that of Negro-white relations. In many American communities, fellowship is denied Negroes in many Christian churches; they are segregated and given inferior accommodations in the train, in the bus, in the station and on the boat, although they pay the same fare as others; their educational opportunities are far inferior to those of whites; they are paid less than other Americans for the same work; they may not hold certain positions even when they are well qualified; they have little or no voice in the government under which they live although they are native-born Americans. And even in the present crisis, they have not been given by the national government an equal opportunity to prepare for service in national defense.

In all these things, the Gospel we profess challenges us to proclaim and practice the way of brotherhood in race relations. In the face of difficulties, many churchmen and churches have taken up this challenge. However difficult this may be, the downward road of hatred and prejudice, cruelty and injustice leads to far greater difficulty. The danger is that Christians in the present crisis may lack the moral courage to practice what they know to be the Christian Way. This applies to employers and employees alike. It applies to politicians, high and low. It applies to ministers as well as to their

congregations. In fact, it applies to all—men and women, young and old.

He who seeks to follow Christ in race relations may suffer social ostracism and economic loss. Although the cost may be greater, whoever is willing to practice interracial good will three hundred and sixty-five days of the year in his home, in his work, in his church and in his community, will find enrichment for his own life, will strengthen democracy, and will further the cause of the Kingdom of God.

The Christian who loses his life in the struggle for interracial fellowship shall find it in the redeemed society of Christlike men and women.

A BAD MISTAKE MADE BY MARSHAL PETAIN

By WESTBROOK PEGLER

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Marshal Petain's government of France is making a bad mistake in attempting to impose a modified form of prohibition.

We tried prohibition here, and we can tell the Marshal that things are much better since we learned our lesson and abandoned an experiment which, however noble in purpose, simply did not work. Since repeal our cities have blossomed with beautiful saloon signs which delight the eye, our bars are without question among the loveliest features of the American scene, and the drunkenest man or woman is the most patriotic.

It has been noticed that unemployment has practically disappeared since the American people sensibly decided to drink their way out of the slough. Thousands of men and women are employed making saloon signs and keeping them repaired and providing the electricity to run them. The production of bar furniture, with its gleaming metal and red imitation leather, has given jobs to countless worthy citizens, and the manufacture of juke boxes and the service thereof have been a boon to cabinetmakers, electricians and musicians. These are only a comparative few of the vast number who would still be unemployed if the liquor traffic were not.

It has been so long since the American farmer was relieved of all his woes and raised to a position of economic security by the demand for grains for liquor and beer, that we sometimes forget that back before repeal he was one of the worst problems of the nation.

The woodsmen who cut the hardwood, the coopers who make the barrels, the printers who produce the beautiful labels, the glassworkers who turn out the bottles, the distillery workers and packers and shippers, the salesmen, bartenders, waiters and bus boys, and the

singers who pass among the tables bursting with witty song about adultery, all owe their employment to the repeal of prohibition.

Marshal Petain could have learned that the taxes received from the liquor traffic have practically abolished the debt of the country, as every sane person promised they would. And on the spiritual or patriotic side he might be surprised to hear there has been a great profit in the loyal effort of every citizen to drink as much as he or she can buy or consume so as to provide employment and revenue. If a citizen knows that he is serving his country by drinking hard liquor he approaches the bar in a noble spirit, and Americans no longer look down on the souse as a degraded person. On the contrary, he is honored for a conspicuous personal contribution to the national well-being.

A few publications have taken it on themselves to refuse to handle liquor advertisements, but it may interest Marshal Petain to know that American public opinion does not praise them for this. On the contrary, it is thought that they are refusing to cooperate in a patriotic work and sabotage recovery, and are placed in the fifth column along with the Communists and those who oppose, or favor, conscription. It is as though the same publications should refuse to give publicity to a government bond issue or any other project for raising of necessary revenue, and sanctimonious statements of principle do not deceive the honest and loyal American. We know what the dirty curs are up to.

It is pathetic that the old Marshal, in his great trial, should make this false move, which not only condemns a fine industry, but renounces without a fair trial a means by which France, like the United States, might be saved. The truth is, of course, as every one knows, that the French never gave liquor a chance. It often used to be said that one rarely saw a drunken Frenchman, and that, if you don't mind, was the secret of the failure.

The French were just too selfish. But look at the Americans. The greatest hard-liquor drinkers on earth, rich, strong plastered and roaring an offer to lick any so-and-so in the world.

PERTINENT POINTERS ON LIQUOR CONDITIONS

We present below, extracts from the annual address of the President of the Iowa Women's Christian Temperance Union, Harriette G. McCullough, a Des Moines Friend. She is a new member and the Secretary of the Five Years Meeting Board on Public Morals. We publish this and other material bearing on the question, in this issue, in view

of the fact that next Sunday is Temperance Sunday in the Bible Schools.

We have more than twice as many saloons as churches in the United States, yet both churches and saloons are supported by voluntary contributions. Which can your community afford to support? Which does more to build up happy homes?

Before national prohibition we had 177,791 saloons in the United States. Today the number of retail outlets is estimated to be over 400,000.

The Federal Alcohol Administrator, W. S. Alexander, tells us in his report for 1939 that, as of June 30, 1939, the inventories of whiskey in bond reached an all-time high of approximately 478,000,000 gallons, in comparison with the highest pre-prohibition inventory of about 278,000,000 gallons in 1914.

Consumption of milk has been reduced each year since repeal. It increased under prohibition until the extra grain used to feed the additional cows was more than any amount ever used by the liquor industry in the manufacture of liquor, according to the National Association of Milk Control Boards and the United States Treasury Department reports.

The moral breakdown is reflected in the fact that gambling soars far above the banking or stock market. And prostitution was never so wide-spread, brazen, or tolerated as now.

We hear much about "Safety Campaigns" these days, and agree that they are much needed, but it is very inconsistent for the American people to promote an extensive and intensive campaign while the attitude of our government is favorable toward the greatest single cause of accidents that cripple and kill. Newspapers and magazines often publish liquor advertisements in the same issue with safety appeals. In one breath radio announcers often urge care in driving, and in the next urge the use of something that makes care unlikely, if not impossible. Records show that automobile accidents have increased at the same rate as liquor sales.

We would like to see the liquor interests advertise their finished product, as do other business concerns. Furniture firms picture their highly polished furniture; automobile firms their beautiful automobiles; schools and colleges are proud to show their graduating classes; but we do not see the liquor interests

featuring the boys and girls who become drunkards from the use of their products.

At a time such as this, which calls for our very best, liquor has been legalized, and thus empowered and authorized to derange the brains and pervert the judgment of vast masses of the people, destroying their ability to meet our serious problems. Alcohol deadens the spiritual, and enables the baser side of human nature to predominate. By legalizing the liquor traffic we have as deliberately handicapped ourselves as if an enemy plotted our destruction. Not only are those who use alcohol affected by its blight, but the whole nation suffers, for the liquor traffic injures the body politic as the liquor habit injures the physical body.

FIVE YEARS MEETING ON LIQUOR EVIL

(Adopted at Sessions in October, 1940)

We re-affirm the following statement from the Uniform Discipline of Five Years Meeting of Friends:

"All members are earnestly warned against the use of all intoxicating liquors, and of opium in all its preparations, except for purposes strictly medicinal, and in the manufactures and arts; and they are advised to abstain from the use of tobacco. The use of these tends to physical, mental, and moral injury.

"As the liquor traffic is a great cause of poverty and crime, and a serious obstacle to the spread of the gospel, members of the church should never engage in it in any way, but should be active, earnest and emphatic in their opposition to this great evil. The liquor traffic, whether legal or illegal, should receive no countenance whatsoever."

Inasmuch as this statement represents the historic and present belief and practice of the great majority of Friends, we most earnestly protest against the use of either "Quaker" or "Friend" as a trade name for liquor or tobacco in any of their forms, it being a gross misrepresentation of our religious Society and tending to give the public an erroneous idea of our attitude toward these narcotics. We invite all Christians and all lovers of fair dealing, to unite with us in this protest.

We feel that all efforts toward temperance and purity should flow from a genuine love for the human individual; and that the best protections for the individual are enlightened self-control and a life filled with the Spirit of God.

To this end we urge all subordinate meetings and all cooperating boards and agencies to promote, by example and by instruction, a sound knowledge of the physical and psychological effects of liquor, tobacco, opium and marijuana, together with an understanding of the economic and social evils which result

from the indulgence in, and the traffic in these narcotics.

We recognize the natural and proper desire of people, especially young people, for recreation, entertainment and social contacts. We believe that the home and the church have a sacred obligation to promote wholesome and appealing opportunities for the satisfaction of these desires; furthermore, we believe that such care for our youth will do much to remove the temptation to undesirable diversions.

However, even though every religious organization in America should maintain the best program of alcohol education humanly conceivable, there would still be those who would drink intoxicants. To protect these against themselves, and society against the results of their indulgence, prohibitory laws are essential.

We re-affirm our conviction that the liquor problem can never be solved without the enactment and enforcement of state and federal prohibitory measures against the importation, manufacture, sale and distribution of intoxicating beverages. We urge Friends to exert every proper effort toward the nomination and election of legislators and public officials who are conscientiously committed to our position on this subject.

COLLEGE AVENUE FRIENDS BUSY IN OSKALOOSA

With the eager cooperation of the membership, and under the leadership of Herbert Huffman, pastor, College Avenue Friends, Oskaloosa, Iowa, are carrying through a busy fall and winter program, in which a particular subject is stressed each month.

October was organization and welcome month—the welcome being extended to faculty and students of William Penn College. In November the subject of stewardship, under the leadership of Roy Williams, was stressed in the Sunday School, Christian Endeavor Societies, Missionary Societies and meeting services.

Christmas programs and pageants claimed the attention in December. The Quaker Choir rendered an outstanding Christmas program on December 22, followed by an impressive sermon by the pastor on "Christ, the Light of the World." At the close of the service white gifts were presented by the departments, and at the same time about \$70 was received for the United budget. Friends joined with other churches in the city in sponsoring a Christmas program given by the Choir of Drake University.

January first was ushered in by the Christian Endeavor Society watch party and worship service. On New Year's day the annual family dinner was held, followed by a program on Missions, the

January topic. Florence N. Hanson lead the program in a study of Cuban missions. The February program, with the assistance of Harold Cooper of Marion, Indiana, will deal with evangelism and preparations for special meetings.

Recently Esther Stranahan, superintendent of the Sunday School, directed an exhibit of outstanding Christian Art. She was assisted by a group of young people who explained the meaning and merits of the pictures.

The Woman's Missionary Society with Ada Williams, president, and Frances McGrew, program chairman, is seriously studying the book, "Dangerous Opportunity," and faithfully sewing for the American Friends Service Coommittee. Eva Tharp is in charge of the refugee sewing project.

COMMON CARRIERS — READY AND WILLING

BY FLOYD W. SCHMOE

Time was when the freight carrier was humdrum and commonplace; the lowly box car the donkey of "rolling stock." Times have changed. With the growing importance and complexity of our industrial system, the distribution of commodities takes on new significance. Freight trains whose lumbering journeys across the continent were once one tiresome series of struggles between sidings, there to wait while the fast passenger carriers shuttled back and forth, have now become streamlined, and are billed as "hotshots" that crowd the schedules of the finest passenger trains. Distribution has become one of the legs upon which modern civilization stands.

I find here a homely illustration of the method of worship of Friends. We are "common carriers." In the present highly involved social structures of western civilization, our "commodities" are sorely needed—needed urgently and now. Our meetings for worship are central terminals where as individuals, but in company with others who have similar needs, we gather for "loading" and from which we must go out to "deliver the goods" where it is needed most.

But before we are to load and go out, there are several important steps to take. First we must come, we must present ourselves at the terminal, the source of supply. Then we must stop—we may pause a while, we relax physically. We may need to unload cargo already burdening us—empty our minds and hearts of other things. We may even need a spot of repair work or a bit of cleaning up. Then we must make contact with the warehouse, the Eternal Source. Now the filling takes place—we ask, we listen, we hear.

Like the carriers of freight, we are

of different types and forms, we are built to carry different loads. Into some of us may go the delicate, the fragile, the lovely—the "objects d'art" of slight bulk but great price. We are to carry and give forth rare gems of poetry, music, beauty, and life. Others are designed for more substantial cargoes. We will carry the commonplace, but equally needful, food-stuffs and raw materials. Where one thrills and inspires, the other feeds and nourishes and keeps alive.

But whatever our capacity and whatever our cargo, it is important that we be willing to carry it; willing to go forth to our designated "field of service" or particular niche. Whether it is a "lonely siding" in a cross-roads town, or a great cosmopolitan market place, whether it is near or far, whether it is by "fast freight" or plodding "accommodation," we must be willing and ready carriers.

Seattle, Wash.

RELIGIOUS PACIFISM IS STRONGER THAN IN 1917

Organized religious opposition to war is much stronger in America today than in 1917 and has spread across all the major faiths through the establishment of peace movements among Protestant, Roman Catholic and Jewish groups, according to a study by the Institute for Propaganda Analysis.

The study, entitled "Religious Propaganda Against the War," points out that in addition to the traditional pacifist religious bodies, which have always propagandized against war in any form, virtually every church denomination now makes some provision for those of its members who conscientiously object to military service.

"This is a sharp change from the attitude of 1917," comments the study. According to the Institute's estimate the total number of Christian pacifists in America "may be about 450,000 less than one per cent of this country's total church membership, but a dynamic minority, moved to high zeal by a faith which flourishes under adversity."

COPY OF LAWRIE TATUM BOOK IS DESIRED

To add to the Quaker Section of its library, the Ohio State Archeological and Historical Society is seeking for a copy of Lawrie Tatum's "Our Red Brothers," published in Philadelphia in 1899. The book has to do primarily with the relations of the Society of Friends to the Indians during the Grant administrations. Communications should be addressed to Dr. Harlow Lindley, Ohio State Museum, Columbus, Ohio.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



JENNIFER

By JANET PAYNE WHITNEY

William Morrow & Co., New York
427 pp., \$2.75

By the author of "Elizabeth Fry," this is the tale of an English girl of high quality, whose fate led her through various circumstances from her aristocratic home in Norwich to the convict colony of "Botany Bay" at Sydney. The story of her romantic adventures is told in lively, robust language, and stands out in bold contrast to the realism of the sufferings of the poor, and the conditions of existence endured by transported convicts in the early Nineteenth Century.

The narrative is thrilling—it is hard to lay the book aside, once begun. But much more important is the feeling one has of being with people. He has not read about child labor in factories, about convicts, and the persecution of the "Friends of the People," but he has known Freddie, and Meg, and Forrester. Through them and the knowledge of their woes comes an intuitive feeling for the great struggles of the early Industrial Revolution, which are not yet resolved. The following passage indicates the disastrous effects of child labor:

"Jennifer ran to the open door. The wagon stopped in the scented twilight, a man's voice growled impatiently and two or three little figures were set roughly on the ground, and made off hobbling in different directions. They were not like children, they were like gnomes. One gnome began to stagger feebly toward the cottage. The light from the door presently fell upon it. It was thin and wizened, and moved with difficulty, as if it were partially crippled. And as it came nearer, it opened a feeble voice and called, 'Muvver!'—the tears ran down its distorted little face in a flood. When it reached the door where Jennifer shrank back in the shadow, petrified with unrecognizing horror, it took hold of the door-post with both its claw-like hands in order to pull its weary body up and lift its stiff leg over the low step."

Deepened and strengthened by this subtle, recurring emphasis upon the life forces of the times, the story of Jennifer stands out as the main theme of the book. To tell what happened to this valiant-hearted girl in review would spoil the story for other readers. The plot is well constructed, so that the action moves swiftly, with no impediment of lengthy description and character analysis. And yet the characters

do not suffer in the process. Jennifer Carey, Philip Trefusis and Christopher North, as well as the "supporting cast," come to life because their actions are reasonable and logical, and entirely in keeping with their personalities.

It is rather a venturesome procedure to guess at the underlying purpose an author may have had in writing such a book. However, to accept the challenge boldly, it seems as if Janet Whitney had chosen, on purpose, one of the best known "villain kill father, marry girl for money, girl rescued by hero" melodramatic plots and had made it prove the theory that life is stranger than fiction. She has followed the old plot-pattern faithfully, even in detail, and yet, every step in the action satisfies the laws of cause and effect and is no more dependent upon chance than in the everyday coincidences of real life. Even if this conclusion is merely a reviewer's mistaken conjecture, there is no doubt that Janet Whitney has fashioned in "Jennifer" a gallant story that you will love and remember.

PARTIES FOR YOUNG AMERICANS

By DOROTHY GLADYS SPICER

The Women's Press, New York, \$1.00

It was Emerson, I think, who said: "If you cannot think of a good sentence yourself, find one someone else has said and quote it."

And here comes a help in time of need, a very readable little book of suggestions and interesting details for seasonable and successful parties. It is complete even to telling you the names of firms where you may get the little novelties suggested.

THE OPEN MIND

There can be no lasting beauty
Of the pool that has no flow
To nourish its sparkling waters
Through channels they choose to go.

There can be no lasting beauty
Of the soul that finds no spring
To nourish life's golden moments
For the service they should bring.

So The Open Mind, like an open lake,
Will be clean, with no stain to find,
For a fresh inflow feeds an overflow
On its journey to aid mankind.

LULA H. KENWORTHY.
Kokomo, Indiana.

With delightful informative touches, Mrs. Spicer out of her researches in folk-lore and festivals (vide: "A Book of Festivals," by Dorothy Gladys Spicer, Women's Press) admits you into the human interests of other lands in which most of our celebrations have their roots. An April 1st party, for instance, has its beginning in France when they changed the calendar in 1564, making the beginning of the year not March 25 but January 1. The idea was that a person who was not up-to-date would be caught and made a jest of, the French name for such a person being "poisson d'avril,"—April Fish—one easily caught.

One is a little startled to have Thanksgiving Day, with its roots in the long-past Feast of the Ingathering of the Jews, the Raising of the Siege of Leyden, and the Harvest Home Festival of the Church of England, show up as a football party in this little book!

But it is a delightful gift for young or old housekeeper and would-be hostess bent on giving pleasure and information in neatly coated portions.

L. HOLLINGSWORTH WOOD.

QUAKER EDUCATION IN THEORY AND PRACTICE

By HOWARD H. BRINTON

Pendle Hill Pamphlet No. IX,
135 pp., Cloth 75c, Paper 50c

This orderly and cogent book by Howard H. Brinton, Quaker educator at large and present Director of Pendle Hill School, represents the ninth in a series of essays by persons associated with Pendle Hill on topics connected with the life and work there, though not necessarily official publications of that institution. It seeks to show how certain fundamental principles of the Society of Friends have worked out in their application to a definite field of activity—that is, the school.

In a similar manner two previous publications by Howard H. Brinton, namely, "Creative Worship" (Swarthmore Lecture, London, 1931), and "Divine Human Society," (William Penn Lecture, Philadelphia, 1938) have dealt with the application of Friends' principles in the realm of the meeting for worship and the meeting for business respectively.

The present study analyzes the aims of education in general, and of Quaker education in particular, as it appears historically. Basically a school "should be a community which prepares for a greater community outside itself by being like it." Quaker education has followed this theory, but prepared for a special kind of life embodied in a special community—the society of Friends.

The nature of this peculiar society is characterized by the primary doctrine

of the Inner Light from which devolve certain activities and testimonies. From among these testimonies the author has selected, for the purpose of illustration, the four social doctrines of community, pacifism, equality, and simplicity, and reviews briefly their place in the activities of this special community. Theoretically, then, Quaker schools should embody these doctrines.

An outline of the history of Quaker education reveals that Friends have ever been "instant" in the establishment of schools, especially elementary and secondary ones. The Quaker college and school for adults are a later development. In these schools the application of the representative social doctrines of "community, pacifism, equality, and simplicity" gave rise in varying degree to certain educational policies including, among others, the principle of a religiously guarded education; non-violent discipline and methods; equal education of both sexes and of races and classes; moderation in dress, speech and deportment; and emphasis on practical subjects in the curriculum.

With the gradual absorption of most Quaker elementary and secondary schools into the public school system, and the growing secularization of Quaker activity in both schools and community, these distinctive policies have become less apparent. Quaker schools no longer prepare for a special community, for it has ceased to exist. Yet the fundamental principles of the Society of Friends "are as fertile as they ever were and just as able as ever to generate new forms of application."

In the concluding section of the book, Howard Brinton points out the possible direction of further advances in Quaker education. Experiments may lead to the founding of schools which "can be instrumental in working out a way of life for the Society of Friends which will be as distinctive for our day and as much an outcome of fundamental Quaker principles as that of an earlier time."

In view of the fact that thoughtful persons are realizing the need for a spiritual basis for democracy, Quaker educational policies such as those outlined above would seem to be needed more than ever in some form in the preparation for living in, and developing, such a society. "The school must again become a training ground for a specialized community which lives according to a way of life different from that of the world around it, but serving as a goal or model which indicates the direction of advance."

EDNA WETHERALD BULLERDICK.

Richmond, Ind.

OREGON YEARLY MEETING NEWS LETTER

Semi-annual meetings of the Foreign Mission Board, Evangelistic and Church Extension Board, Christian Endeavor Union and other departments of Oregon Yearly Meeting, met at First Church Portland, for the two days, January 2 and 3. The major boards submitted the same budgets to the Executive Committee as obtained last year. Very encouraging reports came in from Bolivia stating that the new headquarters building in La Paz is now under construction. Esthel Gulley, R. N., was granted another year's leave of absence to continue her studies at the University of Oregon Medical School.

Most encouraging was the request from the West Chehalis (Oregon) Community Church to become a preparative meeting associated with Newberg Quarterly Meeting. For at least twenty years through the history of this church it has had no denominational connection, but has called pastors from various communions. Pacific College has supplied the pulpit with several of its faculty members and Gospel bands, and at the present time Edward F. Harmon, a theological student at the College, is pastor. The church owns a fine, well-kept property. Gervas A. Carey, as Quarterly Meeting Superintendent, has been asked to welcome this meeting into the Friends fellowship.

The Christian Endeavorers of the Boise Valley Quarterly Meeting held their fourth annual Christmas party at the Dairymen's Hall in Caldwell, Idaho, Friday evening, December 27. Although the flu epidemic cut the attendance, nearly two hundred were present and had a jolly time playing games around the theme, "Time's Up." Wayne Roberts is the new superintendent.

For the third season, Greenleaf, Idaho, Meeting announces night school for six nights, January 23-30. Four classes are offered: "Christian Character and Personality," by George H. Moore, pastor at Homedale; "The Great Doctrines of the Faith," by Paul S. Mills, pastor at Nampa; "The Prophet Daniel," by Milo C. Ross, local pastor; and "Child Evangelism," by Mrs. Raymond Chandler, associated with the Sunday School Union.

FRIENDS REPEAT SCHOOL OF CHRISTIAN LIVING

For the past several years, a school of Christian Living has been conducted each winter by Central Friends, High Point, N. C., over a period of four or five successive Sunday evenings. The one completed recently was perhaps the most successful one yet experienced. The

membership divided into three groups, depending upon their interests, and the following topics were discussed:

Group 1. Friends Missions. Cecil E. Haworth, the pastor, led this group, supplementing his talks by the use of natural color slides.

Group 2. Quaker Frontiers. This was a presentation of the varied activities of the A.F.S.C. by a number of different persons well qualified to speak on this subject, including Leslie D. Shaffer and Hannah Clothier Hill of Philadelphia.

Group 3. The Christian Use of Leisure Time. Various speakers talked to this group on such subjects as Music, Reading, Nature Study and so on.

At Christmas the young people's group, under the direction of Miss Eloise Best, presented the traditional Christmas story in the form of a very impressive pageant. One Sunday evening during the holidays the service was in charge of the young people of the meeting who wear home from college. They discussed religious activities on a number of college campuses according to their experience and observation.

Stress on the fact that a large portion of the annual white gift offering would be used by the A.F.S.C. in its relief work led to an unusually generous contribution, totalling \$151.90.

At the present time practically every woman's group in the meeting is busy sewing for the Service Committee. Layettes, children's clothing, and clothing for adults are all engaging our women with enthusiasm.

SURPRISES COME IN PAIRS FOR THE JONESES

When I. Mack Jones, pastor of the meeting at Sabina, Ohio, and his wife, Amy Jones, went to their old home in Knoxville, Tennessee, for a fortnight's vacation at the holiday season, they were met by a pleasant surprise. The Ladies' Missionary Society of the Knoxville Meeting had pieced a quilt and sold pieces to members of the meeting and to other friends of the couple to raise money for a new roof for the meetinghouse. The quilt was presented to Mack and Amy Jones as a Christmas gift, each block of the quilt bearing the name of the particular friend and donor.

On their return to Sabina, surprise number two awaited them. During their absence the Trustees, assisted by the indispensable Ladies' Aid had made substantial improvements in the parsonage, making it look like a new place.

The Sabina Meeting is joining with the Methodist and Christian Churches of the town in holding union Sunday night services.

QUAKERDOM • AT • LARGE

Mary Way, a graduate of Nebraska Central College and with graduate work at Haverford College and the University of California, has accepted a position at the Oregon Girls' Industrial School as social worker and parole officer.

* * * *

Ivan Milhous, a graduate of Penn College and with graduate degrees from Haverford and the University of Iowa, has been appointed Professor of Education at the Oregon College of Education, Monmouth, Oregon.

* * * *

Friends of Lindley M. Binford, Presiding Clerk of the Yearly Meeting of Friends for New England, will regret to learn that on January 4, he suffered an injury in a fall on the ice, which has necessitated a rather extended hospitalization. He will probably not be able to return to active work for some weeks.

* * * *

On the afternoon and evening of January 25, George Standing and wife, of Earlham, Iowa, were at home to Friends in recognition of the fiftieth anniversary of their wedding, which occurred on January 29, 1891. We join many others in extending our congratulations and best wishes to these estimable and valued Friends whose hospitality we have had the privilege of enjoying.

* * * *

Announcement was made in the public press on January 22 of the appointment of Harry N. Wright as Acting President of the College of the City of New York. Since 1930 he has been a member of the faculty in the Mathematics Department. For some years Harry Wright was President of Whittier College and later Dean of Earlham College. His many friends over the country are pleased at this recognition that has come to him.

* * * *

American Quakerism suffered a severe loss on January 17 in the sudden death of Thomas R. Kelly, at his home at Haverford College. (See more extended notice on another page.) Always deeply interested and active in the Society of Friends and its work, he became increasingly so following the summer which he spent in Germany some three years ago. As a result of his ministrations to scattered Friends and other fellow spirits in that country, he partook of their tribulation so fully that it put its mark upon him. Ever since his return he has been a prophetic voice, calling Friends to an unreserved commitment to the Christ way of life. With

all his intensity and fervor, however, he continued to be the genial, winsome spirit which made him a cherished friend.

* * * *

George Badgley, who has been Executive Secretary of the Friends Center in New York City, has given up that post to work for the A.F.S.C. in a mining community near Morgantown, West Virginia. He will make a survey to determine the advisability of resettling a group of families on land where farming can be done on a large scale. George is being succeeded as Executive Secretary by Richard Haydock, Assistant Clerk of the Twentieth Street Meeting and active in the New York Young Friends Fellowship, which has its headquarters at the Center.

* * * *

Henry Craig and his wife, Abbie Kendall Craig, faithful members of Pleasant Plain Meeting near Thorntown, Indiana, celebrated their Golden Wedding Anniversary on New Years Day at the home of their daughter, Alsie Craig Waggoner, near Indianapolis. A family dinner was enjoyed, followed with an open house reception in the afternoon, at which tea and wedding cakes were served. During the day, friends and relatives, to the number of nearly one hundred, were present to greet their honored friends. Sugar Plain Meeting presented the Craigs with a large floor lamp.

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S. B. Laughlin, head of the Department of Sociology and Anthropology at Willamette University, and who is Chairman of the Peace and Service Committee of the South Salem Meeting, has been writing a series of brief historical, and interpretative articles in the *Oregon Statesman*. They have to do with conscientious objectors and present the position of the three historic peace churches relating thereto. Six of the Capital City churches, representing Friends, Methodist, Congregationalists, Disciples, Mennonites, and United Lutherans, have formed an advisory committee for conscientious objectors in that area.

* * * *

The eighth of ten articles in the series, "If America Enters the War," appearing in the *Christian Century*, is by Harry Emerson Fosdick, in the issue for January 22, titled, "I Will Not Bless War." In his concluding paragraph, he says: "If the issue is drawn, some of us will have to abide by the consequences. We will not use our Christian

ministry to support war. As for myself, I am essentially a Quaker, and my convictions belong in what seems to me the great tradition of the Society of Friends." He belongs to the Wider Quaker Fellowship. As many of our readers are informed, a regular Sunday afternoon Friends meeting for worship is held in the Riverside Church, of which Dr. Fosdick is pastor.

* * * *

In the January 20 issue of the magazine *Newsweek*, the Society of Friends is featured in the department of Religion under the caption, "Specialists in Humanity: Anniversary of Founder's Death Recalls History of Quakers." A comprehensive and accurate historical statement is presented, accompanied by the picture of George Fox. The concluding paragraph reads: "In all these things, Friends believe they translate George Fox's spirit into action. This week they were so busy—or so uninterested in ceremonial—that they paid little heed to an important date in Quaker history—the 250th anniversary of George Fox's death, January 13, 1691." Honest now, how many of our readers even recalled this anniversary? Well, for ourselves, we're not saying!

NEWS OF OUR MEETINGS

On January 5, Beach Grove Meeting near Paoli, Indiana, held its annual birthday dinner in honor of Bartlett Morris, seventy-eight years old, co-pastor of the Meeting with his brother, Isaac Morris. At the close of the Sunday School, the superintendent presented a gift from the school, which greeted him by singing "Happy Birthday." A basket dinner followed the morning meeting, the afternoon being enjoyed with congregational singing and special numbers.

* * * *

Hershel M. Hill, pastor of Newport Meeting in Western Yearly Meeting, recently closed a fortnight's meeting at Lick Creek Meeting, near Paoli, Indiana, assisted by the pastor, Elmer Merrell. Some conversions resulted and much good was accomplished.

* * * *

Richmond, Indiana, Friends are enjoying their sixth annual School of International Fellowship, which began on Sunday evening, January 19, and will continue until March 2, at intervals of two weeks. At the first session, held with West Richmond Friends, the subject was China, effectively presented by Philip

Lee, a Chinese minister, and by his wife, a professional nurse. It was the latter, incidentally, who, three or four years ago, accompanied from China the much-publicized Fred Snite of Chicago, who was taken ill in the Orient and had to be brought home in an iron lung. Philip Lee proved to be a popular entertainer as well as an informing and inspirational speaker. As an accomplished musician, he first presented his country as one of music and color, demonstrating its music to the audience and presenting beautiful colored pictures on the screen. He then interpreted his people in their present distress, saying that there was no question as to the ultimate outcome. The Chinese people have met such crises in the past and have always overcome them, as they will do again, by the very power of their character and philosophy. Philip Lee impressed the audience with his description of how the Christian Gospel is effectively taken to the Chinese people over a radio chain which he has helped develop. Both he and Mrs. Lee are touring the country as members of the National Christian Mission under the auspices of the Federal Council of Churches.

* * * *

The Men's Class of Vermilion Grove, Illinois, Meeting, Western Yearly Meeting, has paid tribute to the extended and faithful service of its teacher, Thomas H. Rees (father of Russell E. Rees), by electing him as Teacher Emeritus. Albert L. Copeland, the pastor, succeeds him as teacher.

* * * *

West Richmond Meeting recently contributed more than \$75 to the relief of suffering in China. In acknowledging the check, Fred Atkins Moore, Director of the Church Committee for China Relief, said that for nine successive weeks his organization had received \$10,000 from over the country. On January 19, the amount of \$15,000 was cabled to China. As already stated in these columns, a well-known American Friend, Arnold Vaught, of Chungking, is Chairman of the committee which distributes relief for the western area. We encourage those who "have a heart for China" to send their contributions either through their local meetings or directly to the above-mentioned committee at 105 E. Twenty-second Street, New York City.

* * * *

Plainfield, Indiana, Friends Meeting and Sunday School had an interesting Christmas social and program on December 18, at which "White Gifts for the King" were sponsored by the Missionary Society. The meeting has a box containing forty-two sheets, fifty-seven pillow cases, twelve blankets, and other articles ready to send to the Mission Hospital in Africa, in addition to some money. Earlier a box containing similar

equipment and some clothes was sent to the African missionaries by Jefferson and Helen Ford. Also fifty dollars in money was given for traveling expenses of missionaries. . . . On the Sunday morning before Christmas the choir presented to a large audience a musical program illustrated with scenes of the nativity.

* * * *

During the first half of December, Sugar Plain Meeting, near Thorntown, Indiana, where Burnie Cook is pastor, held a two weeks' series of evangelistic meetings, under the leadership of James Hickman of Hemlock, Indiana. Fourteen young people accepted Christ; two others renewed their allegiance; while others accepted the baptism of the Spirit. The meeting as a whole was greatly strengthened.

* * * *

Westfield Quarterly Meeting, held on Saturday, January 4, at Westfield, Indiana, was favored with the presence of Stacey Wesner, pastor at Watska, Illinois, who spoke at the morning meeting, Clarence Cosand of Damascus, Ohio, bringing the message in song. Fredric E. Carter, General Superintendent of Western Yearly Meeting, was also present and gave an encouraging talk in the afternoon business meeting following a fellowship noontide dinner and social hour. . . . On the Sunday following, began a two week's revival meeting held by the attending evangelists, assisted by the pastor, Orval H. Cox. The inspiring messages in word and song were greatly appreciated. A number sought a definite, higher Christian experience. As a result of these meetings, Westfield Meeting has been strengthened.

* * * *

On December 27, Orval H. Cox returned from evangelistic services which he held at Lents Meeting, in Portland, Oregon, Quarterly Meeting. He was welcomed home on the evening of his return by a surprise "Family Night" gathering at the church, with a fellowship evening meal and a social hour following, with an after dinner talk by the pastor, who gave a vivid account of his trip west and of the meetings he had held. Christmas gifts to Orval and Lois Cox were later presented.

* * * *

The Buffalo and Niagara Falls United Monthly Meeting holds meetings for worship every Sunday afternoon at 3:30 in the Kenmore Y.W.C.A. on Delaware Avenue at Kenmore Avenue, in Buffalo. Though we have been a member of Scipio United Quarterly Meeting only since November, 1940, we have been holding regular weekly meetings for more than a year now. We hope that Friends traveling through, visiting, or staying in our neighborhood, will plan to visit our meeting.

SEWING BEE FOR A.F.S.C. AND MIGRANT LUNCHEON

A very interesting day was enjoyed recently when thirty women of Friends Memorial Church at Muncie, Indiana, assembled in the social rooms of the meetinghouse. They had brought several electric sewing machines, and by 10:30 a.m. everybody was busy on work for the American Friends Service Committee.

Enthusiasm ran high, for in two months individuals as well as women's groups, sewing and knitting, have turned in a total of 258 garments, including such items as knitted wool sweaters, hoods, and mittens, afghans, woolen dresses, trousers and shirts, gowns, capes, complete layettes, and other essentials.

One interesting feature in this group work is the wooden loom built by one of the younger men, and upon which he weaves woolen afghans. Also of interest is the fact that this service work includes all ages, there being one group of four women whose ages total 322 years.

At one o'clock of this same day a "Migrant Luncheon" was served to forty-eight, with a menu of foodstuffs in keeping with the theme. Platters of fresh vegetables made each centerpiece; further decorations were state maps showing the crops harvested by migrant laborers. Following the luncheon a playlet from the book, "Uprooted Americans," portraying a migrant mother, was forcefully presented.

We were happy to have our beloved Flora T. Sayers in attendance after several weeks of illness. At the end of this wintry day we left for our homes, feeling the day had been a profitable and enjoyable time of fellowship, study and Christian service.

A BOOKLET IN TRIBUTE TO RUSSELL POPE

As expressive of its appreciation of Russell Pope, beloved member of the college faculty who died last year, Guilford College has published in paper covers an attractive book of some ninety pages. Its title, "Within a Quaker College," is that which he had selected for a group of poems which he contemplated publishing and which are included in this volume. In addition to these poems having particularly to do with Guilford, there is the following grouping of other verse: "Songs and Greetings," "Prose Collaborations," "Simple Conclusions," "The Mystic Way," and "The Final Mystery." The book is ably edited by Dorothy Lloyd Gilbert, faculty colleague and collaborator, who contributes a well-written

biography of Russell Pope, which precedes the poems.

Copies of the book may be had for fifty cents by addressing David Parsons, Business Manager, Guilford College, North Carolina.

THOMAS RAYMOND KELLY

Thomas R. Kelly, Associate Professor of Philosophy at Haverford College for the last five years, died suddenly of a heart attack at his home in Haverford, Pennsylvania, on January 17, at the age of forty-seven years. He was born at Chillicothe, Ohio, the son of Carlton and Madora Kersey Kelly. After graduating from Wilmington College in 1913, and from Haverford College in 1914, he taught for two years at Pickering College in Ontario, Canada. He received his Bachelor of Divinity degree from Hartford Theological Seminary in 1919, and was recorded a minister in the Society of Friends.

From 1919-1921 he was Professor of Biblical History at Wilmington College, then returning to Hartford Seminary, where he received his Ph.D. in 1924. The next year he spent in Germany working with the American Friends Service Committee.

In 1925 Thomas Kelly became Professor of Philosophy at Earlham College. From 1930-1932 he was on leave of absence doing graduate work in philosophy at Harvard University, serving as assistant in the department. During his second year of absence he lectured at Wellesley College. On leaving Earlham he went to Honolulu to become head of the Department of Philosophy at the University of Hawaii, going from there to Haverford College.

Thomas Kelly was a frequent contributor to religious and philosophical journals, and after going to Haverford, was more actively identified with the work of the Service Committee, in which he had always been interested.

Surviving are his widow, Lael Macy Kelly, two children, Lois and Richard, and his mother, Madora Kelly Linton, and his sister, Mary Farquhar, both of Wilmington, Ohio. Funeral services were held at Haverford College on January 19.

(See paragraph on
Quakerdom-at-Large page)

BIRTHS

BYERLY—At Elk City, Oklahoma, January 7, 1941, to William E. and Marian T. Byerly, a son, William Louis.

LANE—At Poughkeepsie, New York, January 2, 1941, to Richard Thatcher and Anna Bredé Lane, a daughter, Elizabeth Ann.

HUFFMAN—At Oskaloosa, Iowa, January 3, 1941, to Herbert Jr. and Ardyth Huffman, a son, John Edward.

QUAKER EDUCATION IN DAYS OF STRESS

World conditions have aroused the secondary schools of America to do their part in serving the country. Increased emphasis is being placed upon the building of our democratic way of life.

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MARRIAGES

HIESTAND-KELLS—On July 19, 1940, in the First Presbyterian Church at Salem, Oregon, Margaret Ann Kells to Harley Burmond Hiestand of Pennville, Indiana.

LEONARD-HASKET—On Sunday morning, December 29, 1940, at the close of the message at Westfield Meeting, Westfield, Indiana, Anna Hasket, daughter of Robert and Laura Hasket, to William Leonard of Lafayette, Indiana, Orval H. Cox, minister.

MILLS-BARNETT—On January 1, 1941, at the home of her parents, Walter and Muriel Barnett, West Newton, Indiana, Lana Barnett to Lowell Mills, son of Leland and Lucretia Mills. Leslie Bond, minister.

DEATHS

BOYD—On January 7, 1941, at his home in Westfield, Indiana, Henry L. Boyd, aged 86. He was one of a family of six sons and two daughters of the late Oliver M. and Mary Boyd, living in what was then known as the Greenwood Community, near Westfield. Henry Boyd was a birthright Friend, a teacher for many years, and later, in active business life in Westfield. The large attendance at the funeral services held in Westfield Friends Church, in charge of Orval H. Cox and A. C. Hoover, a former pastor, bespoke the high esteem in which he was held, for all have appreciated the life of Henry Boyd and his wife, Clara Sherrick Boyd, through the years. The wife, three sons and one daughter survive; also one sister.

FOLGER—On November 30, 1940, at Exeter, Missouri, Amon Folger, aged 81. He was born near Ridgefarm, Illinois and went with his parents to Jasper County, Missouri, when a boy. He was married February 29, 1879, to Mary Frances Stout, and to this union four sons were born, one of whom survives. He was a birthright Friend. Funeral services were held at the Baptist Church in Exeter, interment being made in Monett beside his wife and two younger sons.

HADLEY—On November 16, 1940, at Earlham, Iowa, Charles R. Hadley, aged 83. Born September 13, 1857, near West Newton, Indiana, he was the eldest son of James and Catherine Mendenhall Hadley. In 1883 he was married to Almeda Hobson, who preceded his passing three years. He was a birthright Friend and a faithful worker and attendant of his church as long as health permitted. When confined to his home,

being a devout student of the Scriptures, he spent many hours perusing their sacred pages, and deriving much comfort therefrom. Funeral services were held in the Friends Church at Earlham, Iowa, with Lenard Hall, pastor, in charge.

INMAN—On December 29, 1940, at his home in Westfield, Indiana, Edward Franklin Inman, aged 75, following a brief illness. He was the son of Daniel and Charity Jessup Inman and was a member of the Westfield Meeting, having lived in that community most of his life. Funeral services, held in Westfield Friends Church, were conducted by William J. Cleaver of Noblesville, and Orval H. Cox, his pastor. He is survived by his wife, Luella Foster Inman, and one son.

LINDLEY—On December 3, 1940, William Braxton Lindley, at the old Lindley homestead near Salem, Indiana, where he was born and where he spent all of his 79 years. The son of William and Martha Hollowell Lindley, he was a birthright member of Blue River Meeting, in which he was active in various capacities. Aside from being an overseer and trustee, he was long a leader in Blue River Quarterly Meeting and was for years on the Permanent Board of Western Yearly Meeting. He had acted as a delegate to the Five Years Meeting. In addition to these meeting activities he was prominent in the civic affairs of his community. In 1884 he was married to Kate A. McCorkle, to whom one daughter was born, who died in 1927. In 1931 he married Viola Wolfe Montgomery who survives him, in addition to one brother and one sister. Funeral services, held at the Blue River Meetinghouse, were conducted by Fredric Carter of Plainfield, Indiana, assisted by George Phelps, the pastor.

MORGAN—On November 4, 1940, Sylvester W. Morgan, at the home of his step-daughter, at Union Springs, New York, aged 70. A valued and useful member of the Friends Meeting at Poplar Ridge, his passing brings a sense of deep loss. For many years he was active in the community as a farmer and a dealer in farm produce. Surviving are his wife, Anna Morgan, a married daughter of Swarthmore, Pennsylvania, and one brother. The funeral was held in the Friends Meetinghouse at Poplar Ridge with the pastor, L. Willard Reynolds, and Frederick Whiting in charge. Burial was in the Oak Glen Cemetery at Aurora, N. Y.

SHEEKS—On January 2, 1941, at his home near Toledo, Illinois, John David Sheeks, aged eighty-five years. He was a long-time and faithful member of Grove Monthly Meeting, where he and

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JAMES F. WALKER, *Principal*, Westtown School, Westtown Pennsylvania

his wife served for many years as janitors. He leaves to mourn their loss his wife, two daughters, and four sons. Funeral services at the Grove Meeting-house were in charge of Clarence Ozier, a former pastor, now serving the Coloma Friends near Rockville, Indiana.

STEDDOM—On January 10, 1941, at Oskaloosa, Iowa, Terrell Clark Steddum, at the age of 81. Born at Turtle Creek, Ohio, he moved at the age of 21 to Iowa where he lived the remainder of his life. In 1885 he was married to Mary Alice Bates, who preceded him in death in 1934. One daughter was born to them. In October, 1935, he married Ida Bates Francis of Cleveland, Ohio. J. C. Steddum was a birthright Friend and for half a century was a member and active participant in the College Avenue Friends Meeting in Oskaloosa. He is survived by his widow and daughter and two brothers. Funeral services were held at the College Avenue Friends Church, Oskaloosa, with Dr. Edgar H. Stranahan in charge, Herbert Huffman assisting.

WILDMAN—Suddenly on December 23, 1940, Alvin E. Wildman, of Selma, Ohio, aged 77. He was born on a farm near Selma, the son of William and Eliza Wildman. Immediately after his graduation from Earlham College he served the institution for a time as Governor of the Men's Dormitory. He was married to Anna White of Knightstown, Indiana, and to them four daughters and four sons were born, all of whom attended Earlham College, six of them being graduates. For twenty-three years preceding his death he was a member of the Earlham Board of Trustees. He took an active part in the affairs of Indiana Yearly Meeting, hav-

ing long served as a member of the Permanent Board, and was used in other capacities. In the affairs of Cincinnati Quarterly Meeting and of Green Plain Monthly Meeting at Selma, he was especially influential. He was nationally known as a stock breeder and farmer, and had served as Vice-President of the United States Livestock Association. Funeral services at Selma were in charge of Charles M. Woodman, of Richmond, a fellow member of the Earlham Board, assisted by President William C. Dennis and the local pastor, Everett Chapman.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street, Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 3940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis V. Benson, 745 Sherman Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 2911 Eden Avenue.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C.E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RT-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street. Telephones: BRIDGEport 7522, ATLantic 5928.

NEW YORK, N. Y.

Gramercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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